THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

HOW TO STUDY INDIVIDUAL GROWTH

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Pamphlet Number Three

PRICE TEN CENTS

WHAT THIS PAMPHLET IS

1. It belongs to a series. Therefore, although dealing with a single topic, it can best be used in connection with others in the series. The pamphlets now ready (September, 1927) are—

I. Basic Materials

1. Qualities of an Effective Leader
2. How a Leader Proceeds with a Group
3. How to Study Individual Growth
4. How a Leader Uses Organization
5. Program Suggestions for Group Leaders

II. Resource Materials

6. Worship and Leaders of Youth
7. Youth and Recreation
8. Dramatics and Leaders of Youth
9. Use of Famous Pictures with Youth
10. Story-telling Projects for Leaders of Youth
11. Book Friends of Youth

Others will be issued annually.

All these can be secured from the agency and the address given on the title page.

2. It is intended to be **an aid in building a complete, all-round, balanced Christian program for any group of youth** in the church.

3. It has been prepared by a committee representing **forty denominations, fifty-six state and provincial councils of religious education, and a number of other Christian agencies** in the field of youth.

4. The Committee desires the aid of leaders everywhere in enriching the materials by sending in the **report of the experience** given on the last pages.

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THE CHRISTIAN QUEST

Youth and Jesus' Way of Life

LEADER'S MANUAL

Basic Materials,
Pamphlet 3

HOW TO STUDY INDIVIDUAL GROWTH

"The life which is unexamined is not worth living."—Socrates, quoted by Hyde

Materials to be Used as Aids in Building a Church Program with Youth

Prepared by the
COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH
Approved for experimental use, February, 1927, by the International Council of Religious Education

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
5 South Wabash Avenue, Chicago

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WHAT TO DO WITH THIS PAMPHLET

1. **Get the Others in the Series**—including the loose-leaf cover binder.

2. **Read It Through Carefully**
   Date first read .....My general impression .....

3. **Talk It Over with Others**
   With whom? Result?

4. **Do Some Further Reading**
   (See page 14.)

5. **Present the Idea to the Group**
   Date presented .....
   Response .....

6. **Plan to Study the Growth of Your Members**

7. **Carry out the Study of Growth**
   Dates .....
   Plan used .....

8. **Summary of Results**
   (1) For Members .....
   (2) For Myself .....
   (3) For Group Program .....

9. **Register Yours as a Co-operating Group**
   (See form on page 15.)
   (Unless you have already used form in some other pamphlet)
   Group registered on .....

10. **Send in Report of Experience**
    (See form on page 17.)
    Report sent in on .....
    Name of Leader .....
    Name of Group .....
    Church or Other Organization .....

How to Study Individual Growth

"Ideas are often poor ghosts; but sometimes they are made flesh; they breathe upon us with warm breath, and speak to us in affecting tones; then their presence is a power; then they shake us like a passion, and we are drawn after them with compulsion as flame is drawn to flame."

Boys and girls and young people are interested in themselves. They like to talk about themselves. They will discuss their own problems at length and in detail. They are interested in self-analysis charts, rating scales, records, marks of attainment, grades of advancement, and in achievement itself. They dream of themselves as taking important roles in life. They often people the imaginary future with their admirers. They day-dream of their future work and life. All this, of course, is not true of all youth in the same degree, nor of every age period equally, and yet one of the deeply rooted interests of young people is their own lives and their possible development.

How is the leader of youth to deal with this interest? Evidently he[1] must treat it as he does every other interest; that is, use it as a force for good, save it from its injurious expression, and capitalize it for Christian living. A boy's or girl's interest in one's self and personal development may be over-stressed and so lead to morbid introspection; it may be used for strengthening a selfish idea of personal salvation; or it may become the means by which the life is centered upon great purposes and enterprises that lead beyond the selfish life itself. The study of individual growth to which this section is devoted is intended to aid the leader in thus capitalizing for the finest ends in character building this natural interest of adolescent life.

[1] The word "he," or "his," etc., as used in this pamphlet to describe a leader, is used in its generic sense by which it refers either to a man or a woman. It seemed better to the committee to follow this plan than to use each time the cumbersome statement "he or she," "his or her," etc. Women leaders, are, therefore, reminded that these materials are intended for both sexes.

I. WHAT RESULTS HAVE FOLLOWED SUCH A STUDY OF GROWTH?

1. IT IS A WAY OF INTRODUCING LEADER AND PUPIL TO EACH OTHER

Many leaders have found it to be one of the best ways of introducing teacher and pupil to each other. Often a leader has imagined that he possessed a knowledge of his pupils only to discover, by some plan like this, that he did not know them at all. Their reading, their ideals of sport, their home habits, their attitude to money, their views of religion and of morals, were carried on in a part of their lives for which he had no key. On the other hand, many a leader has testified that this sort of observation and interview has led to an intimate and wholesome fellowship such as he had never before imagined possible. One leader called it the most effective of all kinds of "personal work" because it deals with vital realities in life.

2. IT DEVELOPS MUTUAL INTEREST AND CONFIDENCE

This personal evaluation has meant more than acquaintance; it has led on naturally to the development of mutual interests and confidence. As one leader experienced it, the fellowship of the interview itself led to a common interest in books with one boy, in handicraft as a hobby with another, and in prayer about the camp fire with all. His boys believed in him because they found that he was interested in the same things that they were. Leaders of girls have had a similar experience.

3. IT REVEALS TO YOUTH REALITY OF CHRISTIAN LIFE

The plan reveals to the boy or girl the reality of the Christian life. They have heard much about it in general terms. This brings it down to earth and fits it in with their every-day lives. One boy, after such an interview said, "I never knew before that Jesus could mean anything for anyone but women and children. Why, he has something for red-blooded men too!" The ideal was indeed, for him, "made flesh."

4. YOUTH MEASURES ITS OWN GROWTH

As a result of seeing this picture of what life really is, the boy or girl sees his or her own life measured beside this ideal. The result is always stimulating. It reveals needs. It

makes clear those areas of life in which the pupil needs and desires further development. It sets forth ways in which the needs can be met and a more nearly balanced life attained. Interests are developed. New ambitions and purposes emerge. It often deflates the swelled conceit of one while bringing out in a helpful way, the one who has been shy and retiring.

5. IT REVEALS THE ONE-SIDED APPEAL OF THE CHURCH

Such an evaluation reveals to the leader, **the woeful way in which we have failed to provide for the youth of the church an all-round program for life.**

As one leader sat by her fireside, as some do for interviews, and had her girls come to her evening after evening, she saw a succession of staring empty spaces in life development. There was Margaret who despised books and thereby closed one of the readiest doors to happiness and power; there was Harriet to whom music meant nothing; there was Edith with her narrow chest and candy complexion; there was Marion missing entirely the meaning of her suddenly awakened interest in the boy across the aisle; and there was Louise who, in spite of her eyes so devoutly cast down in the choir during prayer, knew nothing of what a religious impulse in the soul can be. As the teacher saw them come and go and became conscious, along with many richly developed areas in their natures, of the greater deserts yet unclaimed, she spread their charts out before her and asked, "Who has sinned, these girls, or we, their spiritual parents, that they should be born with the power to see and yet live in blindness?" Leaders of boys have testified to similar experience as a result of such contacts.

6. IT LEADS TO A REVISION OF THE CHURCH'S PROGRAM

Out of such a clearly revealed need in the program of the church there has come in many churches a **serious revision of that program** so that it can more adequately meet the needs of life.

II. HOW CONDUCT SUCH A STUDY OF GROWTH?

Some suggestions by which leaders can carry out this plan of personal evaluation will now be made.

1. OBSERVATION AND PERSONAL CONTACT

Such study of growth will rest upon **observation and personal contact.**

This is vital to all good Christian leadership. Such a leader will observe boys or girls under all sorts of circumstances, knowing full well that quiet and serious conduct at a church service does not of necessity mean an unselfish sharing of home life, or practices of honest sport, or honesty at a school examination. The leader will take full account of the attitude displayed and the habits of conduct that are becoming fixed in all relationships of life, at school, at home, in church, on the ball field, at the party, in the business meeting, out in the open in contact with wild life, on the hike or canoe trip, when camp drudgery has to be performed, and so on. In all these contacts that may be available the leader will be alert to see what teaching and what ideals have actually carried over into conduct and habit. Such observation and contact should as far as possible precede and accompany actual study of the individual growth of boys and girls.

2. PRESENTATION OF A CHALLENGE OF GROWTH

Any plan for such a study of growth is usually preceded by some presentation to youth of the challenge of complete living.

Sometimes this is done in the Sunday school by a local or a visiting speaker, or the pastor. Again, a young people's conference sets it before the boys and girls. A Father and Son or a Mother and Daughter celebration may hang this challenge to Christian living in the sky of the mind of youth. Sometimes the teacher has taken up the matter in the class itself and discussed the appeal of four-square boyhood and girlhood. (See Section on "How a Leader Proceeds with a Group," page 8.) Usually, after such a presentation boys and girls are ready to consider sympathetically the question, "How does my life measure up to this standard of living? Where would I measure up well, and where would I fall short?" Then the leader provides some plan for personal evaluation.

3. THREE PLANS FOR CONDUCTING SUCH A STUDY OF GROWTH

There are three plans for conducting such evaluation of personal life.

Plan I—Leader's Private Study of Growth

What this plan means. The leader takes a chart similar to that given later in this section for each member of the group and marks it **according to his present knowledge and memory** of the boy or girl or young person.

Suggestions regarding this plan—

(1) This is clearly the easiest of the three. It is based only upon what the leader knows at the time of the charting.

(2) Because it is the easiest, its results are certain to be less than those secured from Plan 2 or Plan 3. At the same time, it will produce many good results if conscientiously and carefully done. Many teachers and leaders could fill out such charts quite fully and accurately and so have before themselves fairly correct pictures of the life development of their members. And their work would be greatly strengthened thereby. Let not the leader who cannot do more than is called for in Plan I be discouraged; the plan will produce many good results. However, the leader who can give more time, should use Plan II, or Plan III.

(3) In using Plan I, the leader will do well to secure from the address on the title page of this pamphlet, copies of the chart sufficient for the members of his group. (The price is 20 cents per dozen. **Cash must accompany orders.)**

(4) Each member's chart should be filled out separately and as much time given to it as possible.

(5) This is no mechanical, formal task. The leader is here dealing with the most sacred elements of life. Let him enter this experience, in the stern and stirring words of the well-known service, "not thoughtlessly, but discreetly, advisedly and in the fear of God." Many a leader has found it helpful, before venturing to deal thus with life, to saturate his heart with prayer.

(6) As the blank chart of, let us say, Jack Doe lies before the leader and he is ready to evaluate the lad's achievement, let him ask such questions as

(a) What do I know about Jack's home, his attitude to parents, to sisters, brothers?

(b) What do I know about his school or work?

(c) What sort of a sport is he in games? What have I noticed about him at play?

(d) What have I seen or heard about his conduct with, and attitude toward girls?

(e) Have I seen him deface or protect public property?

(f) What have I observed or learned about his church life?

(g) What magazines have I seen him carry about?

(h) What have I gleaned from personal chats from him?

(i) Have I hiked or camped with him, and to what effect?

(j) Have I talked with his parents, and to what effect?

(k) At parties, how has he impressed me?

(l) Have I talked with his teacher or employer and to what effect?

(m) What about his personal appearance?

Others will occur to the leader.

Then, the leader will fill in the chart, to his best knowledge.

(7) When the charts are finished, the leader can then enter the result for each in the card or sheet entitled "My Task," setting forth his own personal objectives in his work. (See section on "How a Leader Proceeds with a Group," page 22.)

(8) He will then follow up individuals as opportunity and time permit.

(9) It may be that the program of the group will be affected by the evaluation. (See section on "How a Leader Proceeds with a Group," page 12.)

Plan II. Study of Growth at a Group Meeting

What this plan means. The leader distributes to the members of the group evaluation charts, explains their meaning and use, and has each member evaluate his or her own attainment.

Suggestions regarding this plan—

(1) This plan is, for most, somewhat more difficult than Plan I.

(2) Its results usually go deeper than those of Plan I, because it enlists the interest of the members at once in their own life and development.

(3) Charts for all should be provided as in Plan I. Some will provide two charts for each, one to be handed in and one to be retained by the member of the group.

(4) At a meeting of the group, preferably following some presentation of an ideal of life (See "How a Leader Proceeds with a Group," page 8), the charts are distributed and explained. Then each member marks himself.

(5) It is better for the leader to guide the marking so that each one is using the same left hand item at the same time. Let the five points be read aloud; questions are asked and explanations given; then, let the leader say, "Ready? Mark." Then the next item is taken up.

(6) Let the leader collect the charts, and promise the group that they will be treated in confidence. An offer to discuss any personal problems will be made.

(7) The charts will then be used for working out the leader's program, the program of the individual, and the program of the group. (See "How a Leader Proceeds with a Group," pages 12-25.)

(8) Many leaders will want to arrange for personal interviews as a result of this group charting which will lead them gradually into a use of Plan III.

Plan III. Study of Growth in Personal Interviews

What this plan means. The leader, or some other adult where the group is too large for one to do it all, holds a personal interview with each member of the group, the leader and the member together marking the evaluation chart.

Suggestions regarding this plan—

(1) This plan is the most difficult in that it requires more time than either of the others.

(2) Its results, however, are greater in proportion.

(3) Charts for each will be provided, as in Plan I. The member who is being interviewed can mark and retain an extra chart.

(4) Many leaders give an evening to each member, although sometimes two are interviewed on one evening in succession. It may be necessary to work out a schedule, particularly if the group is large and other leaders have to be used. One large church set aside all other activities for a week and used its active adults in interviewing all in the Young People's Division of its church school.

(5) It is well to begin the interview without any cards or books in hand; they suggest an examination which is furtherest from what the interviewer has in mind. The leader and the boy or girl simply sit down together for an informal or friendly chat. An open fire always opens hearts. A dish of apples will add to cordiality. The two should be alone so that the young person will not be embarrassed.

(6) Conversation should begin naturally with some questions about such topics as age, work, school, experience, residence, games, reading, etc. These help the two to get acquainted. Previous acquaintance or contact will usually suggest a suitable approach.

(7) The leader will then direct the conversation to the various items of the chart. The place to begin is the point of immediate interest. If the opening questions as to school, or play, or work, or reading seemed to awaken a response and interest, the interview could begin there. It can then branch out to include other phases. The leader will get many insights into the life outlook and range of interests of his pupils. Any question should require some answer other than "yes" or "no," as such an interview would not get very far. Questions that deal with experiences in the outside world will draw forth opinions that will reveal much. Any answer or remark that reveals an area in life in which the pupil's life has had only a meager chance for enrichment will be followed up at once and an interest and desire aroused. There will be other points at which will be revealed the actual present interests in the pupil's life. These will be followed up also because they will form pegs upon which character-building activities can be put later. The pupil will be encouraged to talk.

(8) Not until this conversation has been developed so that a feeling of comradeship and good will have been created, along

with bringing forth facts, is it time to discuss the chart itself. Then this can be brought out and the two should consult as to filling it in. The student will appreciate the opportunity to assist in determining his or her own grading. Very rarely will they tend to make it too high. Sometimes they will reduce it unduly. The two will go through the record section by section scoring as accurately as possible. After each topic in the left hand column a check mark is to be placed under the other columns, numbered 1 to 5, depending upon the stage of development attained by the individual. The lowest stage is at the left and the highest at the extreme right. Usually it will be clear that the mark should fall in one of the five. Sometimes it will seem as if it should go between the two, that is, a boy may seem a bit above three and yet not be quite deserving of four; in this case the mark would go between the two and the grade be 3-plus.

(9) The record is a private one and is not for exhibition anywhere. This is important and should be emphasized. The fact that no public use of it is to be made will usually do away with any tendency to exaggeration. The leader should enter in the pupil's chart the records that are made, sign it, and then present the pupil with it. The leader will retain a duplicate.

(10) Before the interview is complete attention will be called to the ways in which the discovered needs can be met. The pupil will usually raise this question without any suggestion. The teacher can make certain suggestions as to ways in which the life can be rounded out. These will be entered in the chart of the pupil.

(11) In the life of the boy or girl there will usually follow new interests, new purposes, and a willingness to participate in whatever new features may be made available in the program. Many leaders have found it a good plan to have another such interview at the end of six months or a year. One leader who did this found a most encouraging and somewhat remarkable improvement in the lives of his boys and girls as their check marks moved to the right across the page of the evaluation chart. This "march of the check mark to the right," as he phrased it, became to his mind a symbol of his achievement in character creation. Continuous conference, fellowship, and evaluation between leader and pupil should result from the interview.

(12) In the life of the group such an evaluation should lead to many practical and vital things in the program. In fact, it is suggested that the program should be built upon the results of such an evaluation of the lives of pupils. (See section, "How a Leader Proceeds with a Group," page 12.)

4. A CHARACTER EVALUATION CHART [2]

The chart itself will now be considered.

It takes its origin, as is shown on the left-hand side, in a relationship to God. That means that all the areas of expe-

[2] This chart is based upon the eleven areas of human experience that are being used as a basis of its work by the Committee on International Curriculum. The Committee on Religious Education of Youth has co-operated with the above committee in preparing and using the document, "Areas of Human Experience."

rience that will be mentioned later, are, in Christian education, to find their highest meaning only as they are lived in a consciousness of a divine relationship.

The chart grows out of life. Running down the left hand side are eleven areas in which every youth must have experience. "Areas of experience" they are named. The life within himself and the world around will see to it that he lives in these areas whether he or anyone else wills it so or not. What are these areas? There is **health,** which all must have to some degree. There are **educational activities** which equip the whole being for the life that we call intellectual. Then there is the world of money and its use, which is called **economic activities.** There is the making of a living through one's daily work which is covered by **vocational activities. Citizenship,** in its many forms, comes to its head in this period. Then there are the **recreation or leisure time interests** when the day's work is done. **Sex, parenthood,** and **family life** stand for those laws that emerge in adolescence and draw the sexes mysteriously to each other. **General group life** emerges because we live in the social group. **Friendships** come to the fore. Then there are our **aesthetic interests,** which, after all, fix the scale by which we put a value on much else. Then there are **specialized religious activities** in which people find, or fail to find, a meaning. **In all of these areas youth will live.** That fact is settled.

The question that is not settled is: What sort of life will youth live in these areas?

Turning again to the chart it will be seen that five headings run across the top of the page from left to right. These are **five stages in quality of life.** A column is given to each stage. Column 1 is intended to represent the lowest and most objectionable that we can imagine, and column 5, the highest that, under the guidance of Jesus and His ideal of life, we can dream. Column 3 is midway between the two. Column 2 is a mid-station on the downward grade from 3 to 1, and 4 is a half-way house on the upward trail from 3 to 5.

Such is the chart itself. It can be translated into the language of life of the community in which the reader lives. In that community there are some men and women of tragedy and pain who, in many or nearly all the ten areas,

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fall in column 1; they are destructive and anti-social. There are more people whose chart would place them in column 2; they are defective or perverted; the finer qualities of life are either missing or, if present at all, are perverted to some unworthy end. A great host, the majority, are in column 3. They are receptive followers of what a few leaders create, but their own capacities never reach anything like an abounding fullness. There is a smaller number who, in column 4, reach a high and unusual experience, although they have not yet attained the highest Christian level. Then there is another group who, in column 5 lift every human power to the high level that Jesus set forth in the words "Thou shalt love the Lord thy God" (which is a divine relationship)—"and thy neighbor as thyself" (which means service and social responsibility).

The chart can also be translated into the lives of the members of the group. "Are there any in my group who fall as far down as column 1?" the leader may well ask. Many a leader has answered, "No," until such close personal contact as the use of this chart makes necessary has revealed one or two who secretly have lived the life of column 1. How many deserve to be marked in column 5? How many belong in the numerous medium group? And how many are in the half-way stations, 2 and 4, on the way down or up? The answers to these questions would translate the chart into the lives of the members of the group.

In every youth of today life is being so fashioned as to crystallize character into the mold of one of these fateful columns or the other. Which it is, and how to help in guiding the process, form the supreme task of the Christian leader of youth.[3]

[3] In preparing this chart the committee has had in mind the average leader of youth in the church and has tried to make it usable for him. An attempt has been made to avoid making it so simple and short as to be useless, or so technical and intricate that, while serving the small number of trained experts, it would be useless to the host of average leaders. The committee hopes, as Dr. Hyde puts it, that the chart is "not so general as to be vague, and not so specific as to be diffuse."

FIVE-POINT SCALE OF INDIVIDUAL GROWTH

Description of the 5 points or stages of attainment / 11 Areas of Experience in which Youth lives	Negative		Positive		
	1. Bad	2. Poor	3. Medium	4. Good	5. Excellent
	Seriously deficient in the quality being considered. Creatively harmful. Anti-social. Destructive.	Noticeably deficient. Would occasion comment because definitely negative. Defective, or Perverted.	Development is average. Would not occasion comment by lacking or possessing in an unusual degree desirable qualities. Receptive. A Follower.	Noticeably superior. Would occasion comment because above the average. Productively Christian.	Exceptionally superior. Lifts each area to level of divine relationship. Creatively Christian.
1. HEALTH ACTIVITIES					
(1) Attitude	Creates wrong attitude in others. Scorns health ideals.	Thinks ill health a source of pride and interest.	Deliberate desire to obey all laws of health.	Delights in abounding health.	Creates right attitudes in others.
(2) General Health	Ill most of the time. Breaks health laws deliberately.	Often ill. Slight physical weakness.	Never, or rarely ill. No bodily weakness.	Robust joy in physical vitality. Healthful habits.	Definite influence for healthful living on Christian basis.
(3) Bodily Appearance	Slovenly, slouchy.[4]	Listless. Often untidy.	Fairly erect and attractive.	Graceful and at ease. Erect and well-groomed.	An influence over others in personal appearance.
(4) Muscular Control	Awkward. Blunders constantly.	Occasional physical blunders.	Control of muscles for normal needs.	Skilled in bodily activities out of ordinary.	Helps to develop muscular control in others.
2. EDUCATIONAL ACTIVITIES					
(1) Attitude	Influences others against value of education.	Disloyal to worthy school activities and leaders. Proud of ignorance.	A follower in school activities. Desire to do well.	Active leader in school affairs. Loyal to school interests. Conscious of values of education.	Outstanding leader. Unpopular for convictions. Helps others appreciate education.
(2) School or college	Left before necessary to do so.	Low grades, defiant and protesting in participation.	Average student. Goes with crowd.	High grade student. Leads in activities.	Creates high standards for school life.
(3) Mental Abilities	Prejudiced in views. Untruthful. Does not think.	Confused, dull, mistaken often.	Sees things usually in right relations.	Thinks and creates independently.	Uses abilities for non-selfish ends.
(4) Reading	Reads and aids in circulating harmful literature.	Reads mainly objectionable literature.	Only light reading. Popular magazines and newspapers.	Enjoys and reads by personal choice Bible, standard fiction, travel, biography, religion, etc.	Aids in distributing good literature. Reads to others, encourages others to appreciate good reading.
3. ECONOMIC ACTIVITIES					
(1) Attitude toward money	Regards it as means of selfish enjoyment.	Ignorant of or indifferent to right attitude in money matters.	Desirable attitude when no personal sacrifice is involved.	Unselfish and generous.	Creates stewardship ideal in others.
(2) Use of money	Wastes. Dishonest. No effort to earn.	In debt. No accounts.	Regular accounts. Balances income.	Earns. Spends by a Budget. Saves. Gives.	All money used on basis of stewardship of life.
4. VOCATIONAL PREPARATION					
(1) Attitude	Believes in pull and graft. Lazy. Indolent.	Shuns activity.	Normally honest and ambitious in work.	Always honest, industrious and ambitious re life-work.	Creates right attitudes in others re vocations.
(2) Preparation	No ambition. Scorns special equipment.	No interest in vocation, or preparation.	Some knowledge or choice made on some information.	Has studied vocations or chosen on basis of such study.	Facing problem, or has chosen on Christian basis of service and self-expression.
5. CITIZENSHIP	Anarchist in group. Organizes anti-social group. Beats civic rules. Admires criminals.	Dodges social responsibility. "Let George do it" attitude.	Follows socially. Follows all laws and citizenship requirements.	Understands reasons for co-operation in all phases of life, local and international.	Creates and stands for higher standard than the average or crowd.
6. RECREATION					
(1) Attitude	Unhappy when left with nothing to do.	Seeks harmful recreational interests.	Follows crowd for using leisure time, movies, etc.	Happy in creative, fruitful, character-building interest for leisure.	Helpful and Christian in helping others in use of leisure time.
(2) Athletics and Games	Gambles on results. Never plays. Dislikes play and social contacts.	Will violate rules to win, if not detected. Crabs at adverse decisions.	Plays a few games with average skill. Accepts athletic ideals of crowd.	Skill above the average. Variety of sports. Honest and unselfish player. Accepts adverse decisions cheerfully.	Leads others in developing skill and good sportsmanship.
(3) Aquatics	Afraid of water, or scornful of skill.	Unable to swim and no desire to learn, or if skillful, uses skill for selfish ends only.	Swims a few strokes with average ability.	Above the average in ability and in sportsmanship.	Superior ability in life-saving. Teaches others.
(4) Hobbies	No interests or hobbies. Destructive in thinking and conduct.	Dodges opportunity to do things on one's own account. Interested only in what is required.	At least one hobby slightly developed. A definite interest in doing things.	Several good creative hobbies followed with enthusiasm.	Leads others in developing wholesome hobbies and interests.
7. SEX, PARENTHOOD, AND FAMILY LIFE					
(1) Attitude to Opposite Sex	Violates sex sanctity of others.	Reading and mind run in unwholesome sex channels.	Conscious of, but otherwise engrossed, or natural social relationship.	Chivalrous and protective. Conscious of meaning of romance and family.	Champions wholesomeness. Participates in spread of such ideals.
(2) Family Relationship	Runs down home and family.	Shirks tasks. A willing burden to others.	Does and shares as expected.	Seeks opportunities to share home responsibilities.	Helps others to create Christian attitude.
8. GENERAL GROUP LIFE					
(1) Attitude to Others	Contempt for, exaggerates faults, minimizes virtues of others.	Critical of many others. Unduly proud of one's own group.	Free of prejudices. Good will.	Understands the good in all such groups.	Cultivates among others an appreciation for their fellows.
(2) Casual Contacts	Ill-mannered and selfish always.	Ill-mannered and selfish under stress or pressure.	Courteous, well-mannered, thoughtful always.	Definitely helpful and sacrificial always.	Shares in developing such an attitude in others.
(3) Larger Group Contacts	Hates and injures other races, other nationalities, other social groups.	Misunderstands and criticizes other groups. Refuses service.	Takes usual attitude of his group.	Appreciates good in other groups. Serves. Understands.	Understands sympathetically and engages in constructive, redemptive service for other races, people of other nations, etc. (missions and social service).
9. FRIENDSHIP	Undermines friendship between others. Has no close friends. Untrustworthy.	A few friends for selfish purposes.	A number of friends, but not on intimate basis.	Number of friends, of different types, and for mutual profit.	Helps to create friendship between others. Removes misunderstandings between others.
10. AESTHETIC INTERESTS	Cultivates perverted tastes in others.	Perverted taste for cheap, crude, obscene, objectionable in art, music, literature, etc. No responsiveness to beauty, art, music, literature.	Accepts and appreciates worthy objects as they may chance to appear.	Seeks beauty, etc., of own accord. Can create in some field.	Cultivates finer appreciations or skill in others.
11. SPECIALIZED RELIGIOUS ACTIVITIES					
(1) Attitude	Influences others against appreciation of religious life.	No participation in worship or devotions, private or public. Blasphemous, irreverent.	Prayer, worship, Bible reading, etc., engaged in but not with heartiness.	Hearty enjoyment of worship and prayer so that they would be definitely missed if crowded out by a busy schedule.	Shares in helping others to appreciate religious life.
(2) Church Relationship	Never attends the church, Sunday school or other group.	Rare attendance—other interests come first. No desire for fellowship or responsibility.	Attendance and participation without enthusiasm. Fits in.	Fair knowledge of the meaning and value of the church and its task.	Active and intelligent church interest and activity. Appreciation of membership and shared responsibility. Enlists others in the church as an agency for Kingdom-building.
(3) Religious Motives in Conduct	Conduct based on low and selfish motives.	Motives of conduct mostly selfish. Narrow and natural altruism manifest in some relationships.	Motivation of conduct self-centered in most things, but wisely and moderately so. Altruism real but within narrow circles.	Motivation on a high plane of altruism. Life largely unselfish and generous. Brotherhood with man based on deep consciousness of fatherhood of God.	Conduct motivated by deep and abiding sense of fellowship with God in Christ resulting in passionate devotion to good of humanity.
(4) Relationships to God and Christ	Scorn and unbelief toward the thought of a personal God. Takes his name in vain. Scoffs at ideals of Jesus. Tries to lead others to do so.	Indifferent toward God and Christ. They do not enter into his plans of life.	A professed believer in Christ and God, but little vital religious life. Moral and to a degree altruistic, but apt to conform to the social atmosphere in which he finds himself.	A vital religious life based on a growing sense of fellowship with God and Christ. Sometimes fails through natural tendencies which are contrary to the spirit of the Christian religion.	A radiant and triumphant religious life based on faith in God through Christ and a constant spiritual fellowship with God as a spiritual and personal reality made manifest in Jesus. Human relationships ennobled by this fellowship.

RELATIONSHIP TO GOD

[4] It will be noted that "slovenly, slouchy" is not as serious a defect as some others under column 1, as, for example, "dishonest" under "Use of Money." That is, Column 1 is not always an equally serious objectionable quality. It indicates only the lowest possible in the area being considered, because it is possible to fail more seriously in the use of money than in bodily posture. Each area, however, has its lowest and its highest development.

FURTHER TRAINING FOR LEADERS OF YOUTH

The successful leader of youth is continually growing in leadership capacity. Therefore, it is suggested that, in addition to the diligent use of these materials and of others that may supplement and enrich them from time to time, the devoted and ambitious leader will avail himself or herself of some of the following opportunities for further equipment in leadership:

(1) **The Standard Leadership Training Curriculum** developed co-operatively by forty denominations in North America. Many of the best leaders cover two units of this course each year in local church, community, or summer schools. Full information can be secured from the denominational headquarters, state or provincial offices, or the International Council of Religious Education.

(2) **Reading of Books.** The lists given in these materials will help. "A book a month" is the purpose of many.

(3) **Reading of Magazines.** All leadership journals issued by the denomination should be used. The International Journal of Religious Education serves the forty denominations co-operatively (5 South Wabash Ave., Chicago, Illinois).

(4) **Conferences, conventions, and leadership institutes.** Information as to these can be secured from denominational, state, and provincial headquarters.

(5) **Workers' conferences in the local school.**

(6) **Summer schools and summer training camps and conferences.** These are conducted widely throughout the continent by denominations, co-operative councils, and the International Council of Religious Education. Full information can be secured by writing the headquarters concerned.

FURTHER READING FOR LEADERS OF YOUTH

1. **Religious Education in General**
   How to Teach Religion—Betts
   Church School Administration—Ferguson
   What is Religious Education—A. J. W. Meyers
   The Project Principle in Religious Education—Shaver
   Training the Devotional Life—Weigle and Tweedy
   The Organization and Administration of Religious Education—Stout
   The Educational Task of the Local Church—Bower

2. **Religious Education of Youth**
   Handbook for Workers with Young People—Thompson
   Leaders of Girls—Espey
   Community Forces for Religious Education—Early Adolescence—Fiske
   Group Leaders and Boy Character—Gregg
   Leaders of Youth—Harris
   Youth and the Church—Maus
   Youth Organized for Religious Education—Maus
   Girlhood and Character—Moxcey
   Religious Education of Adolescents—Richardson
   Psychology of Adolescence—Tracy
   Agencies for Religious Education of Adolescence—Munroe
   Church's Program for Young People—Mayer
   Teaching Adolescents in the Church School—Shaver
   Teaching the Youth of the Church—Maus
   Psychology of Early Adolescence—Mudge
   Psychology of Middle Adolescence—Moxcey
   Psychology of Later Adolescence—Mudge
   Famous Pictures—Bonsall
   Indoor Games and Socials for Boys—Baker
   Games for the Playground, Home, School and Gymnasium—Bancroft
   Studies in Adolescent Boyhood—Burr
   Stories for Talks to Boys—Cheley
   Following the Dramatic Instinct—Ferris
   Girls' Clubs—Ferris
   The Dramatic Instinct in Religious Education—Galloway
   Graded Social Service for the Sunday School—Hutchins
   Pageantry and Dramatics in Religious Education—Meredith
   The Church at Play—Richardson
   Phunology—Harbin
   Handy—Recreation Service, Chicago
   Games—Laporte
   Drama in Education—Overton
   A Church and Community Program of Recreation—Powell
   Young People's Work for Young People—Kirkpatrick
   The Christian Endeavor Manual—Clark

Additional program materials for each age group, Intermediate, Senior, and Young People, including Sunday-school lessons, home and foreign mission study text books, Young People's Society programs and materials, and helps for class and club activities may be secured by writing the Missionary Boards, Boards of Religious Education and Publishing Houses of the respective denominations.

Season of 1927-28 Date .....

ENROLLMENT OF CO-OPERATING CHRISTIAN QUEST GROUP

Note: In order to secure the best results from the use of these materials the Committee believes that EACH GROUP USING THEM SHOULD BE LISTED IN THE HEADQUARTERS OFFICE OF THE ORGANIZATION TO WHICH IT BELONGS. In this way suggestions can be sent to the group and the group can in turn report its experience for the guidance and help of others. For this purpose this form for such enrollment is provided.

We hereby register the following group as one that is willing to co-operate in using the materials of the Committee on Religious Education of Youth, and in reporting the results.

1. Connection of the Group.

Name .....

Name of Church or other organization .....

(Please give name of group, such as Organized Class; Organized Department; Young People's Society; Hi-Y Club; Girl Reserve Club, etc. Also be specific in naming the church or other organization.)

2. Program of the Group.

We agree to give the materials issued by the Committee fair trial and diligent use by undertaking as many as possible of the plans proposed.

Three months? ..... Six months? .....

3. Our Organization.

President's name and address .....

.....

Secretary's name and address .....

.....

Adult Leader's name and address .....

.....

Committees .....

No. of members ..... No. Male .....

No. Female ..... Age Range .....

4. We agree to report to our own headquarters agency the result of our experience in the use of the plans proposed and of any others used by us.

Send this form to the headquarters of the agency with which the group is connected, such as denominational board, or other agency. If such address is not available, send to Secretary of Committee on Religious Education of Youth, 5 South Wabash Ave., Chicago, Ill., **by whom the form will be forwarded at once to the proper office.**

CO-OPERATING GROUPS WILL RECEIVE WITHOUT CHARGE AT INTERVALS SUGGESTIONS IN REGARD TO THE USE OF THESE MATERIALS

From "How to Study Individual Growth"

REPORT OF EXPERIENCE

of

CO-OPERATING CHRISTIAN QUEST GROUP

for use of

COMMITTEE ON RELIGIOUS EDUCATION OF YOUTH

Name of Group Reporting .....

Name of Church or Other Organization .....

.....

1. **Getting Acquainted**—Was this done?
   How? What results?

2. **Unifying the Group**—Was this done?
   How? What results?

3. **Setting the Goal**—Was this done?
   How? What results?

4. **Studying the Growth of the Members**—Was this done?
   How?
   Plan I Plan II Plan III

5. **Building the Group Program**—Was this done?
   How? What was planned?

6. **Choosing the Members' Purpose**—Was this done?
   How?

7. **Choosing the Leader's Objectives**—Was this done?
   How?

8. **Carrying Out the Group Program**—Was this done?
   How? What results?

9. **Testing the Results**—Was this done?
   How?

10. **What else** did the group do?

Note: If the items on this page have already been reported on for your group in connection with some other pamphlet, it is not necessary to repeat them here.

See other side of this report on which to report on this pamphlet "How to Study Individual Growth."

REPORT ON THIS SECTION "HOW TO STUDY INDIVIDUAL GROWTH"

In what ways was this section used?

Did you carry out an evaluation by some plan?

What plan—Plan I? ..... Plan II? ..... Plan III?.....

How did it affect **the leader's attitude to members?**

How did it affect **the members themselves?**

How did it affect **the group activities?**

In what ways was this section helpful?

At what points did you want some specific help that this section did not provide? (Name in detail the sort of help you wanted).

At what points was the material weak, or impracticable?

Please name those sections in this material that meant nothing to you. Give reasons.

Please describe in detail the ways in which you would suggest that this section be strengthened.

No. in group ..... Male ..... Female .....

Age Range .....

Time covered by this report .....

President's name and address .....

.....

Secretary's name and address .....

.....

Adult Leader's name and address .....

.....

Send this report to the headquarters of the agency with which the group is connected, such as denominational board, or other agency. If such address is not available, send to Secretary of Committee on Religious Education of Youth, 5 South Wabash Ave., Chicago, Ill., **by whom the form will be forwarded at once to the proper office.**

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